

Extraterrestrial Aliens and Reptilian Gods in the Quran, Pt III

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This is the third in a series that reports on the Quran's explanation of extraterrestrial gods' interaction with humans in the not too distant past.

BREAKING UP EARTH AND THE ASTEROID BELT

Do not those who disbelieve see that the asteroid belts and the earth were joined together? Then We ripped them apart. And We made every living thing from the water.

-- *Quran 21:30*

The plural of Sama is Samawat which I have translated "asteroid belts" instead of "heavens" which is how the word is usually translated.

The Quran taught that there are seven asteroid belts and science has recently discovered a second asteroid belt beyond the orbit of Neptune. Perhaps five more will be located in the future. It is noteworthy that the Quran immediately mentions "the water," since the asteroid belt is filled with water.

The existence of seven water-filled asteroid belts could be invaluable for future deep space voyages.

Huge quantities of water need not be stored for consumption.

Advanced purification technology could clean up water found as ice in the asteroid belts and render that water drinkable. Water could also be used as fuel.

Egyptian gods Geb and Nut

The ancient Egyptians referred to the earth as the God Geb whose wife was (in Western scholars terminology) "the sky goddess

Every region on earth has stories of flying serpents and dragons. In many cases, the snake is the creator of humanity. Some well-known gods who were either stylized as serpents or closely identified with reptiles are Enki, Ningishzidda, Apep (Apophis), Quetzalcoatl, Marduk, Kulkukaan and Itzamna.

These serpent gods have gone by numerous names, depending upon the culture, but the various gods are undoubtedly the same species of being. They are called Nephilim (Bible), Divas (India), Asuras (Mesopotamia and India), Haruts, Maruts, Chanes (America), Elohim (Cananites), Loas (Africa), Neteru (Egypt), Igungun (Yoruba), Rishi (India) and Jinn.

The word "Jinn" literally means "snake." So if the Jinn are reptilian beings, then so also are the angels because both the Bible and Quran make it plain that Satan (Shaytan), Iblis and Lucifer were once angels. Lucifer was even considered the most beautiful and brightest of all the angels. Thus, if Satan is a reptile then so are Gabriel, Michael, Raphael, Uriel and the rest of the beings we call angels. One man's angel is another man's devil.

Those gods who survived "took to the air like birds" and went to the orbiting space station.

In the nuclear waste and devastation that remained, Marduk was finally "given the Enlilship and the 50 names," i.e., he became ruler of the gods.

Nut." Nut was graphically depicted as a celestial cow covered with stars and with two pairs of gods holding each leg or as a woman draped out like a canopy over the prone body of Geb. Nut, like Sama, is usually said to symbolize "heaven." Nut, then represents the asteroid belts as does the Quranic Sama.

According to Egyptian science, Geb and Nut were once joined together until the god Shu separated them and lifted Nut up. Shu is the personification of air or wind and the Sumerian records state "winds" attacked Tiamet, splitting her in two.

FLYING SERPENTS AND DRAGONS

The word "dragon" appears to refer to alien astronauts at times and their fiery flying vehicles at others. In the ancient texts when a god or Taoist emperor is said to have flown to heaven on a dragon, the vehicle is apparently the dragon. The flying crafts of the ancient gods were called heavenly "boats" by the Egyptians, "flaming chariots" by the Hebrews and "dragons" in China and several other countries. The dragon's fiery breath most likely referred to a rocket's flaming exhaust.

Afterwards the recorded contact between the gods and people ceased. Their appearance, as in Yahweh's landing to talk with Moses, became a very rare event. Many of the events recorded in the Sumerian tablets are also mentioned in the Quran. But owing to the Quran's style of mixing exhortation with warning, laws, theological dissertation, history and natural phenomena all together, sometimes in just a few verses, nowhere are the stories presented as a coherent whole.

To be continued